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there is but one paper dealing with the organs of sense, that of M. Ponzo 'Sur la présence de bourgeons gustatifs dans quelques parties de l'arrière-bouche et dans la partie nasale du pharynx du fœtus humain.'

P. E. WINTER.

Germes of Mind in Plants, by R. H. FRANCÉ. Translated by A. M. Simons. Charles S. Kerr and Co., Chicago, 1905. pp. 151.

The author first points us to the naïve student of nature and the living, perceiving plants of fable and tradition. He gives as proof of the fact that we have become divorced from nature a description of the lifeless systematic Linnean botany. Though there has been for some time a reaction against this, few botanists yet endow plants with sensation. Plants make all the movements their life demands as is shown by the insect eating sun-dew and the hundreds of species of carnivorous plants. Nyctitropism, hygrotopism, geotropism and heliotropism in plants all show this movement. Its *tempo* is much slower than in animals and it often takes patience to observe it. Plants sense odors, flavors, light, vibration, etc.; and perhaps many qualities to which we are insensible. Haberlandt has made out several sense organs. Plants give us the best example of reaction to gravity. The starch grains are compared with the statocysts of crabs. The reactions of plants when injured points to the existence of temporary nerve-like elements and Némec has found such in the root of the onion and others. Transmission is also cared for by the protoplasmic tubes.

Sensations must be utilized; is there perception and a soul? The poetry of flowers gives a better conception of the real essence of nature than the exact *veri botanici*. The author's notion of sensation is seen in the statement "All my involuntary movements are released by sensations." Plants become accustomed to different kinds of stimuli. The author is not quite prepared to say that plants feel pain and have a soul, but neither is he satisfied with the position taken by neuro-psychology. It does not explain by assigning all to irritability of living substance. There is purposefulness which is not mere teleology. In plants we get reactions which are other than mechanical. The final statement is that plant life is like that of animals and our own. Their sense life is primitive but in it we see a beginning of animal and human mind. Each of these generalizations is illustrated with many concrete examples and drawings. It is the interpretation given to these which one feels inclined to call in question. Various references to the philosophic and poetic make the book, at any rate, very entertaining.

JAMES P. PORTER.

The Changing Order, by OSCAR LOVELL TRIGGS. Chas. H. Kerr & Co., Chicago, 1906.

"The Changing Order" is the change from aristocracy to democracy. Democracy is not a matter of politics only; but is a new spirit of life which signifies the "uprise of the people, the masses." The author starts out to trace the effects of democracy on art, education, industry, and religion; but he does not accomplish this purpose, for he does not distinguish the products of democracy itself from the products of individuals in an aristocratic society who may yet have popular sympathies. Tolstoi, for example, is not a product of democracy, but a reaction from aristocracy. The book is suggestive, however, in tracing various expressions of democratic sentiment. The volume consists of somewhat disconnected essays, several of which have been printed before.

F. A. BUSHEE.